1: Lévi-Strauss E-5 (1938-1939) 1948 SP17 Nambicuara SP17

[End Plate IV]

516
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302
291

[432
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1. Return from the bath. 2. Native C11 leaving for a solitary hunting expedition. 3-4. Camp life (cf. p. 16). 5. Little girl looking for edible roots and carrying a little monkey (Lagothrix sp.) on her head. 6. The two little girls a8 and a9 (cf. p. 42).

2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

and dots hanging down from the nape of the neck. A similar but shorter headdress may be worn in daily life.

Hair is groomed with a composite comb. It is cut with a shell, either all around the head at the level of the ear lobe, or only across the forehead, the back and sides being allowed to fall loose. Body painting consists mainly of urucú smeared uniformly, but some groups roughly trace black dots and stripes with genipa juice on the chest and legs. Face and body hair is generally pulled out, especially by women; men often have a sparse moustache and beard.

TRANSPORTATION

Canoes are unknown. Small waterways are crossed on a fallen tree; large ones by swimming, sometimes with the help of large floating bundles of buriti palm stems. Babies straddle their mother's hip supported by a large sling of bark or woven cotton.

MANUFACTURES

Spinning.—Women spin cotton with a crude drop spindle made of grass stalk. The whorl is a wild fruit, a potsherd, or a conical piece of sun-dried clay. Cotton thread is rolled in a ball and, like everything else in a *Nambicuara* household, wrapped in leaves. Women and men twist tucum and buriti fibers on their thighs to make string.

Weaving.—Weaving is limited to cotton bands and belts which men make on small, rough looms of the "*Arawak*" type (pl. 37, *center, right*).

Basketry.—Men make long, open-mouthed, cylindrical baskets using bamboo strips and a hexagonal, open weave. Fire fans are plaited of palm leaves. The *Northern Nambicuara* used palm leaves to weave low square baskets for storing the manioc and maize flour.

Pottery.—Pottery is unknown among the *Eastern Nambicuara*. In other groups, women make coarse pots of varying sizes. They mix the clay with ashes, fire the pot in the open, and wash it while it is still hot in an infusion of resinous bark.

Implements.—Stone ax heads were formerly fixed with wax and strings in the loop of a bent handle. Knives and drills are made of a crude flint chip or piece of iron fastened with wax and thread at the end of a piece of wood or between two pieces of wood, which form the handle. Women hollow small cylindrical mortars in tree trunks by means of fire. Fire is made with a fire drill, crude rubber serving as tinder. The Indians burn almecega (*Tetragastris balsamifera*) resin for light. Knives are thin, sharp-edged pieces of wood.

Weapons.—The *Nambicuara* bow is about 5 to 7 feet (2 m.) long, the section being flat, semicircular, or concave according to the group. The grip is wrapped with cotton. The arrow is released between the thumb and the first finger, the three other fingers being placed on the

5:Roquette-Pinto E-4 (no date)1913 SP17 Nambicuara SP17

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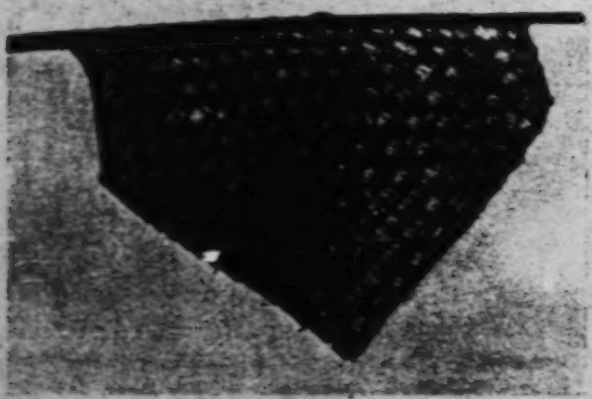
e os lobulos das orelhas. Atraves dos orificios feitos no nariz passam pequenos podaços de madeira—*waitsé*; dos lobulos das orelhas fazem pender brincos feitos de pequenas contas de côco. Uzam braceletes, pulseiras e perneiras tecidas com *tucúm*; e ao redor do pescoço, um collar de contas da Mbacába (*Oenocarpus bacaba, Mart.*). Vivem da caça; mas tambem plantam milho, cará (*Dioscorea*), batata (*convolvulus*), mandioca e fujão. Fumam uma folha mui semelhante ao tabaco brasileiro.

Os indios que iam ao posto dormiam sobre o chão. Este fato tem uma grande importancia, que será aumentada ainda mais, si os linguistas puderem aproximar seu idioma dos falados pelas tribus do grupo Gê. Certamente é preciso maior indagação para que se possa concluir alguma coisa; mas devemos ainda notar que não foram encontradas redes de dormir nas cabanas dos Nhambiquára, onde, em diferentes ocasiões, foi possivel examinar todo o mobiliario dessas habitações. E si forem confirmadas as opiniões de R. Schuller sobre a naturezа do grupo



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824]

FIG. 1.—ABANO DE FOLHA DE BACÚBA.

[Bacaba leaf fire-fan]

linguistico Gê, passarão os Nhambiquára a fazer parte da familia Aruak, onde já se encontram os seus vizinhos Paresis.

Na colleção etnografica recebida pelo Museu, enviada pelo Coronel Rondon, acham-se como subsistencias alimentares amostras de milho, feijões e de uma conserva de mandioca muito semelhante ao "Kétiké" dos Paresí. Existem tambem na colleção algumas amostras de breu indijena. E'massa negra que amolece e funde a temperatura muito baixa, adquirindo intenso brilho, e dos prendendo cheiro resinoso; parece que é uma mistura da resina do Oanani (*Symphonia globulifera*), e cêra. O principal emprego dessa massa é a fixação dos cordões que ligam a ponta á haste das flechas.

Os artefactos dos Nhambiquára têm um certo valor. Para a confecção dos abanos usam as folhas de bacába (Fig. 1), sendo os folíolos trançados em grupos de 4, dois

7:Roquette-Pinto--47B E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

[opp. p. 260]

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Juina River Indians

Juina River Indian

301 [280] [One necklace not mentioned earlier] is made with the [824] seeds of a Cyperacea (tanieikerê) which the Suya of the Xingu River also use. . . . . .

[825 237] Oradaikruzê is a beautiful bracelet made with the tail rings of the giant armadillo (Dasypus gigas). It looks like ivory. Other bracelets are made from the nuts of the babassu and pindova (Orbignya speciosa) palms. [824]

[Fig. 65]

Bands for the upper arm are made of cotton and fastened similarly to those of the Paressi.

291 The ialaçu is a simple fiber cape, widely used, which fastens to the neck and hangs down the back. There is also a black feather cape in the collection.

301 [281] The stem of the unetizũ (nose plume) is made of thin bamboo or the stalk of a tough grass (Andropogon).

. . . . The helmets of puma or jaguar hide are used in that region only by the Nambicuara and by the Cayabi of the Paratininga.

[Fig. 66]

285 Max Schmidt broadly classified Brazilian Indian plaiting into Palmblattflechterei (palm-leaf plaiting) and Doppelfadengeflechte (double-strand plaiting). But he also admitted the existence of a third type, where two elements running in different directions are crossed by a third. This type occurs frequently on the Xingu River . . . and is found in Nambicuara baskets (aticũ).

[282: page of figures]

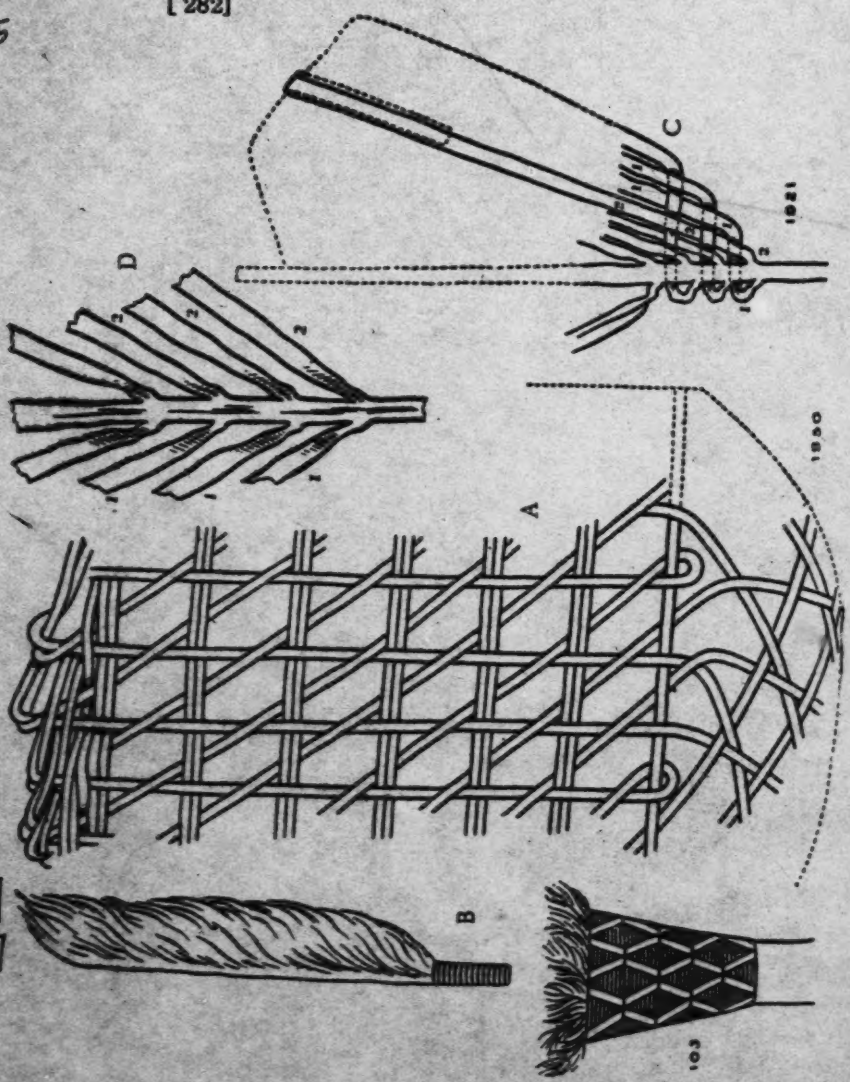
[283] As plaiting material the Nambicuara use titara liana and sometimes bamboo.

[293] . . . . Nambicuara fans, made with bacaba leaves, . . . are of pentagonal shape . . . .

534 A kind of nose flute made of gourd discs (hait-teataçũ) seems [171] to have been borrowed from the Paressi.

[Fig. 67]

The double flutes were borrowed from the Tapajoz tribes (Mundurucu, Maue, etc.). [See fig. . . . (70, p.]



[301]
[531]

A. Pattern of basketry made with the flexible stem of a Desmoncus.
B. Details of nose plume.
C and D. Weaving pattern of palm leaf fan.

7:Roquette-Pinto--60C E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

177
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292

Fig. 68. Imitation of a straw hat made by a Juruena River Indian.

[Fig. 70]

177 Their plaiting follows patterns clearly characteristic of the
[285] Xingu (Trumai and Nahuqua) and gives proof of contact with those backward tribes which the rudimentary culture of the Nambicuara had already implied.

[253] The quadrangular barbecue, which differs from the usual pattern, is used only by the more advanced groups (Tagnani, etc.); it recalls the barbecue of the Javahe as depicted by Fritz Krause. (1)

1. F. Krause, In Den Wildnissen Brasiliens [In the Brazilian Wilderness] (Leipzig, 1911).

[301] The straw ornaments of the Nambicuara are quite similar to
197 those of the Suya. But linguistic affinities are even more indicative of contact between the two groups. No other people speaks a dialect [310] so similar to that of the Nambicuara in terms of word morphology, although the two languages are otherwise quite different.

171 It is interesting that a spontaneous affinity should arise be-
177 tween two remote and equally primitive tribes, the Guayaki of Paraguay and the Nambicuara of the Serra do Norte, from their common use of the jaguar hide helmet.

However, I am inclined to believe that the latter copied it from their neighbors, the Cayabi of the Parataninga River, who use helmets of the same material.

174 Unfamiliarity with the banana tree and with the pipe (an ob-
171 ject frequently encountered in North American mounds and Brazilian sambaquis) indicates how long the Nambicuara have been established in their mountain range.

Recognition of the Ge-Botocudo group as one of the oldest representatives of aboriginal South American populations is no longer a matter of dispute. . . . .

171 [311] There is no doubt, in my opinion, that the [Brazilian] linguistic groupings correspond to ascending stages of civilication [312]. . . . . The Serra do Norte is inhabited by a people of Ge culture evolving toward the Nu-Arawakan culture, of which they have barely reached the initial stages.